VOL. I. JUNE, 1905. NO. 3.

THE MIDDLEBURY CAMPUS

COMMENCEMENT NUMBER

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MIDDLEBURY, VT.
REGISTER COMPANY, PRINTERS
1905

MIDDLEBURY COLLEGE,

FOUNDED IN 1800.

REQUIREMENTS FOR ADMISSION—CLASSICAL COURSE.

LATIN.—Grammar, including Prosody; Cæsar, four books of the Gallic War; Cicero, six orations; Vergil, six books of the Æneid; Latin Composition; History of Rome, through the Antonines.

GREEK.—Grammar; Xenophon's Anabasis, four books; Homer's Iliad, three books; Prose Composition; History of Greece to the death of Alexander.

Real equivalents will be accepted in place of any of the requirements named above.

MATHEMATICS.—Arithmetic, including the Metric system; Algebra, through Quadratic Equations; Wentworth's Geometry, five books.

ENGLISH.—The reading recommended by the Commission of Colleges in New England on Admission Examinations.

REQUIREMENTS FOR ADMISSION—LATIN-SCIENTIFIC COURSE.

The same as for the Classical course, with the exception of the Greek, in place of which is required a knowledge of English History such as may be secured by thorough study of a work like Montgomery's; American History, based on such a work as Johnston's; and the outlines of American Literature; also French or German as follows: French 1. Ability to translate simple prose at sight. For this purpose, at least 400 pages of text should be read. French 2. Proficiency in the elements of grammar. German 1. Ability to translate simple prose at sight. For this purpose, at least 250 pages of text should be read. German 2. Proficiency in the elements of grammar.

For more definite statements see College catalogue.

Students from such fitting schools as have thorough courses fully meeting the above requirements will be admitted without examination, on the certificate of their respective principals that they have completed the courses and mastered all that is required for admission. Blank certificates for either course will be forwarded on application.

GENERAL INFORMATION.

The College is finely located in the midst of a beautiful park in the village of Middlebury, Vermont. The locality is healthful, and the College offers the advantage of thorough instruction at a moderate cost.

The courses of instruction are of two kinds, required and elective, and each student is required to have at least fifteen hours of recitation a week. All the studies for the Freshman and the first two terms of the Sophomore year are prescribed. In the Junior and Senior years, nine and six hours respectively a week are prescribed, the studies for the remaining hours being selected by the student from the elective courses offered. These are numerous, and varied from year to year.

The College Library contains about 26,000 volumes. It is open to students every day except Sunday; all books are accessible to them, and complete catalogues indicate the location of each volume.

[*Continued on inside of back cover.*]

THE MIDDLEBURY CAMPUS

Vol. I. *June, 1905.* *No. 3.*

EDITORIAL BOARD.

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STUDENTS' Y. W. C. A.—President, A. F. Smith, '06; Secretary, M. E. Stevenson, '07.

EDITORIAL.

WITH this number the first corps of editors ends its work and a new corps will take charge. The methods during the incipient stage have been somewhat crude, but while the editors are not altogether satisfied with the results attained they are nevertheless complacent over the fact that a beginning has been made. It is their hope that the new board will profit by the shortcomings of their predecessors and so improve THE CAMPUS that Middlebury shall have an ideal college paper, one which keeps the alumni and undergraduates in such close touch with each other that they will really feel they are members of the same body.

IF they will pardon the presumption, we should like to give a word of advice to the assistant editors. The editor-in-chief is not omniscient. He may be expected to know of all the college affairs that should receive attention in these columns, but he cannot know all the fraternity news.

The object in having an assistant from each fraternity is to give each and every fraternity equal recognition and if this has not been done, then it is the fault of the fraternity's editor.

It behooves each assistant editor, then, to look up any and all fraternity news and hand it in to the editor-in-chief. Especially is this necessary as regards the alumni notes. Let the assistant editors "get on to their jobs."

THIS number of THE CAMPUS closes the one hundred and fifth year of our Alma Mater's history and with its close another class will have been graduated to take its part in active life. What shall be their record and what goals they shall gain no one can tell. But we hope that every member of the Class of 1905 will remember that those who have gone before have set a high

standard and that it will take work to equal it. Some of the class will undoubtedly make themselves felt in the affairs of the world; others will be lost in the constant ebb and rise of the resistless surge that greets them beyond their college commencement, but let none of them ever be ashamed of their Alma Mater nor bring dishonor upon her fair name. Former classes have bequeathed them a rich prize; let no one show himself unworthy of the legacy.

THERE is one phase of college training that should be fostered at Middlebury: college lecturers or demonstrators should give lectures to the student body at large.

In the Science Hall there is a large hemicycle standing idle, capable of seating all the students. It seems as if this could be utilized to great advantage by having a series of lectures, readings, or scientific demonstrations, by visiting lecturers. Two years ago one of our professors gave a series of readings from popular books, which was not only pleasing but very instructive.

These lecturers coming from other colleges would pull us out of the rut into which we are apt to fall if left to ourselves. Such courses would be an innovation that would add to the institution's usefulness and make Middlebury College all the more attractive. Our daily routine, if unvaried, is apt to make us morbid and melancholic, while a good lecture will always give us new food for thought.

CAMPING seems to have been one of the favorite pastimes this year. In May, the Freshmen contingent of the Alpha Chi sorority spent five days camping at Lake Dunmore. During the senior vacation the seniors of the same sorority spent a week at Lake Dunmore. If indications count for anything, this promises to become an annual affair. And why shouldn't it? Nothing would add more to the enjoyment of college life than a week's camping. The senior class as a whole might well have a week in camp, enjoying each other's company for the last time before they separate, perhaps some of them forever. It would leave pleasant recollections and add one more pleasure to college life.

THE Official Board of THE CAMPUS for next year will be as follows: Professor C. B. Wright, J. M. D. Olmsted, '07, Editors in Chief. Associate Editors, First, Moody D. Holmes, '08; Second, Chester M. Walch, '07; Third, Earl M. Gove, '07; Fourth, Faith A. Powers, '07. Geo. E. Kimball, Business Manager. Mr. John A. Fletcher, Treasurer.

OXFORD STUDENT LIFE.

Oxford is a place crowded with old associations. You can go into New College Gardens and revel in sentiment beneath the ancient, vine clad city wall, or to Pembroke and revel in the sight of Dr. Johnson's tea-pot and the desk upon which he wrote his dictionary: a desk as small as the teapot is large, for in tea drinking and dictionary making the doctor had exceeding skill. Or you can go across the street from Pembroke under "Tom Tower" and entering the cathedral drop a tear upon the ugly effigy of a late supposed companion of the Black Prince. There are many other sights as interesting

and as sad, which you can see, and ghosts galore which you can hear about. For your healthy ghost is always the appendage of your historical situation, its badge of respectability.

St. John's College has a ghost of peculiar interest. Its name used to be Archbishop Laud, but now it wears a ball and chain and agitates a freshman's dreams. Its position is hardly one of ease, for a short time after it began its haunting they raised the floor of that particular room and never told the ghost. As a result it still walks at the old level much to its own inconvenience and that of the freshman beneath. Ghosts seem to have no imagination. They leave all that for their victims.

The first few days of every year see the new men matriculating. The ceremony is conducted in the old Divinity school and is as wonderful as all bores ever are. Thirty or forty men are arranged on benches along the wall. The first man's name is sure to begin with A and at the foot is he whose last initial is Etc.: for they are in alphabetical order. They all have caps and gowns, black suits and white ties. The caps are the usual mortar-board; but the gowns are fearfully and wonderfully made. They have two long black rudiments hanging down the back, which were sleeves perhaps, in the paleozoic era, while erosion has shortened the old type of flowing gown until it leaves off all around scarce a Sabbath day's journey from where it commences. Short but hardly sweet is the Oxford "rag."

Thus attired and feeling all their ugliness the freshmen see the beadle lead in the vice-chancellor and hush the low hum of their conversation. There is something imposing about the beadle as he marches in, weighed down by the mace and the dignity of all the years; but the happy abandon of the vice-chancellor relieves the tension. Around him the freshmen are now grouped and in intervals between his unctuous Latin each one receives a copy of the statutes and finds himself an undergraduate member of the University and little changed from a human being by the ordeal.

Ordinarily the freshman begins his day with chapel about 8 a. m., which he takes without enthusiasm. Then he doubtless has a breakfast on somewhere. This function is familiarly called "brekker." A second year man, it may be, is entertaining a party in his rooms to meet, among others, our freshmen; and entertaining with the same deadliness of purpose which distinguishes a Middlebury rushing party. They want to make the acquaintance of the "fresher" to be sure, are charmed to see him and all that; but behind it all there is the axe which must be ground. One man is looking for foot-ball material; another is constantly talking of the river; a third wants men on the hockey team; and a fourth is loud in the praises of that human butterfly the man who plays lacrosse. While all this is done decently and in order, while the freshman meets the foot-ball man at one "brekker" and the hockey man at another, and so on, yet before he finishes his round he is, to say the least, torn with conflicting emotions. He is sorrowfully relieved when the hour for his first lecture breaks up one of these parties and he can go in the pursuit of knowledge; a sad and solemn story which I will not tell.

Yet speaking of lectures gives me

an opportunity to animadvert upon co-education. As this is a subject always up for discussion a few words concerning the Oxford scheme may not be amiss. Oxford has applied Christain Science to the eternal feminine and eradicated her. If you think she is not there, there she is not. Nothing could be more simple. You go, clad in your cap and gown, to hear a popular lecturer and find the room crowded with note-book-laden women and fringed around the outer edge with "undergrads," who constitute a gentle hint to the lecturer that he is still in Oxford. Then lecturer and gentle hint go strenuously to work exerting their mighty faith and immediately the women disappear, while between the lecturer and that fringe of "undergrads" there is a great gulf fixed, which once was woman. That seems to be the theory. But, like all theories, it has its drawbacks. One poor freshman is of little faith and looking out across the void he sees a charming smile hovering in space and cannot realize there is no woman at the back of it. It is hard work also for the third year man yonder to convince himself that the object which hides the blackboard is not a woman's hat. There are some things too hard for us, even with the help of Christian Science.

All this but means that Oxford refuses as yet to take the women seriously, and while allowing them to attend lectures and take examinations, if they wish, does not recognize them as members of the university. Technically there are no women in Oxford, but really the whole place is cluttered up with them and Rhodes scholars.

On the other hand this delightful fiction is kept up by the women themselves, who, in revenge it may be, are instructed to recognize none of the men either at a lecture or going to or returning from the same. Another instance of the futility of any human scheme of vengeance. Each seems to be trying faith cure on the other and neither seems to be succeeding very well, thanks to the hats and smiles. I do not know that the Oxford plan would be any more successful in America. It might be tried when all else has failed.

His numerous "brekkers" have given the freshmen abundant opportunity to analyze the sports to which his afternoons are given up. Foot ball is a poet's dream beside the American variety. They tell of the Rhodes scholar, weak enough at home, who went out for the first time and tore around so violently that the other players on both teams called time and recuperated while they convinced him he was no gentleman. But the usual freshmen has ambitions for the river and goes down resolved to make his college eight at least, if not the varsity boat. Then in about a week said usual freshman abjures the river, doubtless by request, and leaves in the hands of the more skillful the honor of his college while he descends to sports that are not aquatic. So it comes to pass that the greater part of the University enjoys the efforts of the oarsmen from the towpath and listens with huge delight to the uncomplimentary remarks which each and every coach addresses to each and every man in his particular boat. Truly, rowing is strenuous sport to those not gifted with abundance of n a t i v e patience. But virtue has its own reward and for one week at least the

man who is lucky enough to make his college boat is the cynosure of envious eyes and the cap upon the climax of the University year. What strenuous lives we all are pleased to lead for that vain bauble glory!

By some divinity which shapes our ends tea time was scheduled to follow after playtime. Relaxed before his fire, with congenial companions and the inevitable pipe, our "undergrad" speedily forgets how many kinds of a nuisance his coach called him that afternoon and dreams away his time till Hall.

Hall is a sacred function presided over by the college cook aided and abetted by the college Dons, which the victims attend in the inevitable gown and which the unknowing call a dinner. The hall itself is in most cases a lofty room, beautifully paneled and adorned with the pictures of defunct worthies of the college all wearing that expression of extreme rectitude which means "Look on me, and go thou and do likewise!" At the upper end on a raised platform sit the Dons around their table, clad in cap and gown and evening dress and that solemn smile which refuses to be removed. The lower tables rapidly fill with undergraduates according to their stations and grace is said, a Latin grace adorned with elegance and speed. Roast beef, cabbage, with or without a college education, and potatoes are eaten with becoming satisfaction and celerity on all these occasions. The late man or the slovenly, pays his "sconce" of beer to all his table without demur and all who are sufficiently courageous finish with tarts or other "sweets" of complicated workmanship. From Hall until the wee small hours the time is set aside for "swatting", more elegantly termed reading, unless some more important duty interferes (and its name is Legion.) Let me take the opportunity, then, and try to remove the odious imputation that Oxford is a place where Lotus-eaters dwell and frivolity and ease and studied leisure riot gloriously together. There is, it is true, no place where more liberty is given to work or not as one may choose; but there are few places where there are greater opportunities to work if one desires. Even the sports, which occupy so much time, are carried on in a manner seemingly more sane and of much more value, mentally, physically and I had almost said spiritually, than is usual in America. The men demand of a player that idea of sport which insists that a game well lost is better than one poorly won. They hold that the chief end of man in his sports is not to win the game, however honorable that may be, but to play as good a game as he knows how and let the winning take care of itself. The game's the thing and not the mere winning of the game. It is not for me to advance an opinion, but I have an inkling of a notion that sports carried on under such conditions are a legitimate part of a University curriculum.

If, however, we come back to the regular work of reading for a degree one or two things must be noticed. The class of men who do not study are those who intend to take the pass degree. Nobody supposes that it requires hard labor to get this grade of B. A., but by it one hopes either to attain or to retain social fitness. On the other hand, to the large number of men to whom learning is not a luxury

but a necessity, the system of honor examinations offers abundant opportunity for work and compels the seizing of the opportunity. To this latter class all Rhodes men must belong by the conditions of the legacy, and by means of this honor system, with its difficult examinations. Oxford places as high a premium upon scholarship as does any other university.

FRANK WILLIAM CADY, '99.

OBITUARY.

'43. John C. Churchill died at Oswego, N. Y., June 4, 1905. He was admitted to the bar in 1846 and has been prominent in civic affairs ever since. He was District attorney 1857–1859; county judge 1860–1864; member of congress 1866; he was appointed justice of the supreme court of New York in 1881. He stood high in his profession and was regarded as the soul of honor and integrity. He was also prominent in religious circles, especially in the work of the Y. M. C. A.

'43. Jonathan Wright Nash, one of Middlebury's oldest alumni, passed away March 25, 1905, at Janesville, Wis. He went west shortly after graduation from college and in 1850 married Miss Sarah Robinson, who, with his six children, survives him. Mr. Nash was a man whose strict integrity in business, sturdy loyalty to the best things in commercial and state affairs, and genial, frank, and courteous way of meeting people had made for him many strong and lasting friendships. In the narrower circle of those who knew him more intimately, the brightness, sweetness, and strength of his personality and his constant thoughtfulness for others made him deeply beloved. He was a strong member of the Congregational Church.

'65. Rev. George L. Nims died at Sullivan, N. H., January 29, 1905. He graduated from the Andover Theological Seminary in 1870 and has since been in the active ministry of the Congregational church.

'74. George G. Ryan died May 25, 1905, at his home in Brooklyn, N. Y. For six years he has been principal of one of the Brooklyn schools. He was secretary of the Brooklyn Principal's Association and a member of the Schoolmaster's Club. He was also an active member of the Middlebury College Alumni Association of New York city. He is survived by his wife.

'82. Dr. Edward F. Preston, non-graduate, died at his home in Ticonderoga, N. Y., April 26, 1905. He graduated from the medical department of the University of Vermont in 1884 and in the fall of the same year settled in New Haven, Vt. He soon removed to Brandon, but afterwards, in 1887, settled in Ticonderoga, where he practiced his profession until his death. He was unusually public spirited and was always to be found taking a prominent part in matters concerning the betterment of children and schools. He was a trustee of the Congregational church and also prominent in fraternal circles. He leaves a wife and son and to these the college extends a heartfelt sympathy.

Prof. W. E. Howard was unable to meet his classes during the last part of the term on account of illness.

ALUMNI NOTES.

[The alumni are again reminded that the success of this department depends on their co-operation in giving us notes. All communications should be addressed to "THE MIDDLEBURY CAMPUS."]

'61. The following letter from the Rev. S. B. Partridge, written at his mission station, Swatow, China, May 2, is so interesting that we reproduce it entire. It is specially pleasant for the editors of THE CAMPUS to note how far their tiny candle throws its beams:

I wish to thank you for a copy of THE CAMPUS which I received a short time since. I found it to contain much information in which I was greatly interested, and I was glad to see such an evidence of the enterprise which it manifested. Neither distance nor time seems to cause any lessening of my interest in my Alma Mater, to whom I owe so much. In the obituary list I found the names of several persons with whom I was acquainted in former years. Dr. Rankin I first meet in Potsdam when he became pastor of the Presbyterian church in that place. That was in 1855, two years before my entrance at Middlebury. I greatly enjoyed Dr. Boardman's very interesting article concerning him. Dr. Boardman was one of my instructors for a time during my college course. Rev. L. A. Austin was for a time the tutor of my class, and I remember him with special interest and respect. John Russ was in the class before mine. In the latter part of September, 1903, I was in Oakland, and I called at his residence, but found him too ill to see me. His death occurred soon after. L. E. Knapp I knew very well through fraternity relations, and we met occasionally in Virginia during our army life. I could easily fill pages with reminiscences which are aroused as I look over this number of THE CAMPUS. I rejoice in the prosperity which has come to the dear old college during recent years, as well as in the great and good influence which she has exerted in all the past of her history. This letter was intended to be merely a note of thanks for the copy of THE CAMPUS, but I must add a few words in regard to China, which is attracting the attention of the world as it never did before. It is a very different China from that with which I became acquainted thirty-seven years ago. The demand for an education which shall include western science amazes us. Schools are being formed in very many large towns, and in some which are not called large. Whereunto this will grow, we cannot yet foresee, but in our missionary work we will have to increase the scope of our curricula, to meet this growing demand. My own work is now mainly that of instruction in our Theological School. We have recently had a gift of a tract of land adjourning our compound, and of money for building purposes, and have begun the work which we hope will result in giving us an educational plant which will meet our present requirements. Here in southern China, we are just now especially interested in the movements of the Baltic fleet which, you know as well as we, is lingering near the coast of Annam. We hear nothing in regard to the Japanese fleet, but we are confident that it is on the alert, and that it is fully prepared for any emergency. It is probable that when the fleets meet, one of the world's decisive battles will be fought,

and we cannot bring ourselves to doubt that Japan will be victorious. I should like to subscribe for THE CAMPUS but it is difficult to send small sums home as there is no foreign money office near. Some time since I sent to Professor Bryant $1.00 in U. S. stamps, to pay an annual alumni due, but I do not always have such stamps on hand.

Wishing all success to my Alma Mater, and with kind regards to all who may remember me, I remain very sincerely yours.

'15. The citizens of Canton, N. Y., have raised a fund of $1,000 for improving the old cemetery where Silas Wright is buried.

'74. A copy of the Hamline University Alumni Quarterly has been received by THE CAMPUS from Loren H. Batchelder, Dean of the College of Liberal Arts of Hamline University. Besides being the Dean of the Liberal Arts Department, he is the Professor of Chemistry and Physics.

'77, non-graduate. Charles M. Prynne and wife have recently returned from a tour of the Mediterranean, Egypt, and Palestine. Although a non-graduate, Mr. Prynne received the degree of Master of Arts from his Alma Mater. He is treasurer and director of the Lithosite Manufacturing Company of St. Louis.

'86. Marvin Dana, the editor of *Smart Set*, has been spending several months in New Haven and Middlebury recuperating. He is writing a book which will be published very soon.

'87. The activity of the Clark family for purer politics is becoming famous and by their activity Middlebury, too, is being honored. Several years ago there was published a book entitled "The Machine Abolished," the author being Dr. C. C. P. Clark, '43, of Oswego, N. Y. His son, James T. Clark, '87, has rccently delivered a strong address on "A People's Machine," before the Oswego State Normal School. This address is one of the most cogent discussions of clean politics and how to obtain them that we have ever seen and is a splendid sequel to his father's work.

'91. Doctor Daniel G. Reilly delivered an address at the Memorial Day services conducted by the G. A. R. in Calvary cemetery, Dayton, Ohio. The Dayton *Herald* refers to the èffort as a high and stirring tribute to the dead veterans.

'91, non-graduate. Albert Noble Prentiss of Washington, D. C., and Emily Lucretia Hazard were married at Council Bluffs, Iowa, June 8, 1905.

'96. Dr. C. W. Prentiss presented a paper on "Extra Digits and Digital Reduction" before the Biological Society of St. Louis, April 26th. Dr. Prentiss, having resigned his position as Instructor of Biology in Washington University, has been appointed Assistant Professor of Biology in the University of Washington. For the coming year he will be acting Professor of Zoology during the absence on leave of the head of that department.

'97. Florence Mabelle Holden was married to Frederick F. Enman of Worcester, Mass., April 25, 1905.

'99. Eugene C. Bingham, who has been taking special work in physics and chemistry in Johns Hopkins University, sails July 4 for Germany,

where he will complete his chemistry work in Leipsic.

'01. Ellsworth C. Lawrence married Miss Lillian Trussell, June 21, 1905.

'01. A son was born, June 11, 1905, to Nellie Hadley Simmons.

'02. F. A. Hughes is now manager of the American Publishing Co. and the Register Co. of this town.

'02. Orvis K. Collins will act as principal of the high school at Valatie, N. Y., during the coming year.

'03. Miss Lena M. Bixby and Frank R. Ingalsbe were married at Randolph, Vt., June 24, 1905.

'04. A child was born to Roy W. Jocelyn, and Bertha Ranslow Jocelyn, '94, on June 10, 1905.

JUDGE TUTHILL, '63, AND THE JUVENILE COURT.

Of all the men who have left old Midd and made their way to fame and fortune through the legal profession, Judge Tuthill, '63, holds a unique position among them. Philanthropic by nature, keen to read virtue in a child's face, he is admirably suited to preside over the Juvenile court of Cook County, Ill.

Of the nature of his work and manner we feel sure that a few words will not be unwelcome in the columns of THE CAMPUS.

The Juvenile court is entirely philanthropic instead of being penological. The legal status of the criminal court toward the incorrigible child has been that of punishment. The attitude of the juvenile court, on the other hand, is benignant, paternal, salvatory, and therefore more efficiently corrective. Judge Tuthill is a pioneer in this work, the first juvenile court being established in Chicago in 1899. It was established in that city as a protest against judicial methods of dealing with children, namely, keeping the youngster and the hardened criminal in the same cell.

"Under such conditions," says Judge Tuthill, "they developed rapidly into expert criminals and outlaws such as fill our prisons today. The state had educated children in crime and the harvest was great."

The hearing of all cases submitted is in open court, but with little of the formality usually observed in court proceedings. The child is spoken to kindly to make him feel that there is no purpose on the part of anyone to punish him, but rather a desire to benefit and help, to make him realize that the state is interested in him, and wants to do only what will be of help to him now and during his entire life.

Judge Tuthill has also set forth his ideas as to the relations that should exist between parent and child and the attitude in which they should stand to each other. Being a father himself he speaks only what experience has taught him and he tells it in such a way that no one can mistake his meaning. His article in "The Interior" on "The Father and His Boy" is full of good advice to both parties concerned.

The *Michigan Alumnus*, issued monthly by the alumni association of the University of Michigan, is as complete a college paper as is now published. It comprises all phases of college activity in such a way as to make it interesting reading from cover to cover.

ATHLETICS.

MEETING OF THE ATHLETIC ASSOCIATION.

The annual meeting of the athletic association was held Saturday, June 3, at which time the following officers for the ensuing year were elected: President, C. D. Cushman, '06; Vice President, H. G. Taylor, '06; Secretary, B. E. Farr, '08; Treasurer, C. A. Acton, '07. B. J. Mulcahy, '07, was elected base ball manager for next season and J. M. D. Olmsted, '07, assistant manager. The office of treasurer is a new one, but a good one. It was thought that the managers of the teams had enough to do in making up schedules and conducting trips without being bothered with the finances. Hereafter all athletic dues will be paid to the treasurer, who will pay only those bills audited by the managers of the separate teams and the president of the association. This will put the athletic association on a more permanent and business-like working basis.

In this connection, we should like to remind the students that teams cannot be properly looked after without money. Now the athletic tax is a merely nominal one, and there is no reason why each man should not pay the tax as soon as it is due, without putting the treasurer to the trouble of hunting him up time and again in order to get it.

BASE BALL.

It is hardly necessary that we should give the record of all our ball games this spring, as space will not allow it, but we simply give you a resumè of the season.

We have played eleven games on our regular schedule and have won five and lost six.

We started in by defeating the Bristol Athletic Association by a score of 10 to 6. In our next game we were defeated, but to be defeated by a score of 9 to 8 by the University of Maine team is no cause for complaint. Below we give a list of the games with scores:—

Middlebury, 10; Bristol, 6. Middlebury, 8; Maine, 9. Middlebury, 2; Norwich, 7. Middlebury, 4; Bristol, 9. Middlebury, 9; Norwich, 4. Middlebury, 0; Union, 4. Middlebury, 6; St. Lawrence University, 8. Middlebury, 10; Potsdam Normal, 3. Middlebury, 10; Potsdam Normal, 4. Middlebury, 8; St. Lawrence University, 0. Middlebury, 7; U. V. M., 17.

The men who have played on the Varsity team this season are:—Fisher, catcher; Taylor, pitcher and captain; Holmes, first base; Duff, second base; Dodge, third base; H. L. Cushman, shortstop; Shanahan, center field; Gove, right field; Farr, left field; June, substitute.

There has also been a Middlebury second baseball team this year. They have won several and lost more, but then they have made a beginning and are to be commended for that. It shows that one more step has been taken towards building up the athletic side of Middlebury college and they should be given our support. The members of the second team are as follows:—Pilger, captain; Hayford, Richmond, Winslow, Vaughan, Learned, Berry, Viele and Ratti.

Besides the regular 'Varsity games, we have had several games where fun was looked for rather than scientific baseball. The first of these was the

Freshman-Sophomore game in which the Freshmen defeated the Sophomores by a score of 12 to 9.

Next came the Greek-Babarian game between the classical and scientific sections of the Freshmen class. The teams were costumed according to the fashions when Greece was in its prime. We do not wish to take away the glory with which every man covered himself at that game, but undoubtedly Beecher at second base for the Greeks won the laurels of the day. The final score was 15 to 8 in favor of the Barbarians.

But for pure, unalloyed fun the Senior-Junior game took the prize. Although the seniors won the game by the score of 21 to 6, nevertheless the game was full of trying places, double plays, phenominal catches, and startling put-outs. Some of the players had never been in a baseball suit before, yet they played like veterans. Especially should Kimball be noted for his base-running, for when he started the other team would have to sit down and laugh. The game was full of fun and that was what we were looking for. These games and others should be continued from year to year, as it gets all of the students together and promulgates a friendly feeling that can only be attained by personal contact.

FOOT BALL.

The football management has arranged the following schedule for next fall:—Sept. 27, Bristol A. A. at Middlebury. Sept. 30, Bristol A. A. at Bristol. Oct. 7, Univ. of Vermont at Burlington. Oct. 9, Norwich Univ. at Northfield. Oct. 14, Colgate at Hamilton. Oct. 16, Hamilton at Clinton. Oct. 20, N. H. College at Middlebury. Oct. 28, Fordham at New York City. Oct. 30, open. Nov. 4, R. P. I. at Troy. Nov. 7, Union at Schenectady. Nov. 11, Norwich Univ. at Middlebury. Nov. 13, St. L. Univ. at Middlebury. Nov. 21. Univ. of Vermont at Middlebury. Mr. W. P. McGrail of Dartmouth will coach the team.

FRATERNITIES.

ALPHA CHI RECEPTION.

On May 13, the Alpha Chi sorority held an informal "At Home" at their rooms in the Gee Block. Not only were many of the students there, but also quite a number of the townspeople. For refreshments, punch, ice cream, and cake were served, Mrs. Ira Taylor and Miss Mabel Merrill serving.

The rooms were tastefully decorated with spring blossoms.

CHI PSI.

On May 19, Alpha Mu of Chi Psi held a card party and dance in the Masonic Hall, the occasion being the sixty-fourth anniversary of the founding of the Chi Psi as a college fraternity, and the sixty-second year of Alpha Mu. The guests indulged in whist during the early part of the evening; a luncheon followed, after which an informal dance was held.

CLASS OF 1905.

The honors of the class of 1905 have been awarded as follows:—

1. Jesse C. French, valedictorian.
2. Miss I. M. Blake, salutatorian.
3. Harris H. Holt.
4. Miss Lena M. Goodwin.
5. Chas. G. Barnum.

6. Miss Alice J. Potter.
7. Miss Bertha C. Duncan.
8. Miss Alice D. Richmond.
9. Miss Bessie B. Freeto.

Roy M. Pickard, A. D. Wetherell, and David C. Caldwell were ineligible for commencement honors inasmuch as they completed the college course in three years.

The following graduates were elected to Phi Beta Kappa:—C. G. Barnum, Miss Blake, Miss Duncan, J. C. French, Miss Goodwin. H. H. Holt, Roy M. Pickard, Miss Potter, A. D. Wetherell.

COMMENCEMENT.

The One Hundred and Fifth Commencement of Middlebury College began with the Baccalaureate Sermon by President Brainerd on Sunday morning, June 25, at the Congregational church. The church was crowded with eager listeners and the opening exercises excellent. Following we give the sermon:

Judges xxi, 25. "Every man did that which was right in his own eyes."

These are the closing words of the Book of Judges. The sacred writer has finished his account of the darkest period in Jewish History, a period of gross disorder, when revolting crimes were committed, when the wars of the Israelites with the heathen in their midst, and even with one another, were characterized by an almost barbarious ferocity. The historian tersely describes this state of things in the significant words of the text: "Every man did that which was *right in his own eyes*." He does not say that men deliberately choose to do evil, that they intended to forsake the worship of the true God, that they meant to commit acts of fraud and violence. Rather they purposed to do right; but each man was his own judge of right. There was no proper deference to authority; "in those days there was no king of Israel." Every man's notions of right took shape in the hot furnace of his own passions; each was a law unto himself, and consequently it was an age of lawlessness.

If human conduct in this dark period in the history of Israel may be thus analyzed, the principle may be applied to more enlightened ages. Indeed, the words of the text call our attention to a most important fact in our moral nature, namely this: men usually fall into sin and error without knowing it. It is not enough in the conduct of life for a man to say, I will believe only what is true; all men say this, and yet accept more or less of error, supposing it to be truth. It is not enough for a man to say he means to do about what is right: most men can say this, and yet what they fancy to be right is often wrong, grievously wrong in the sight of God and man, and right only in their eyes. It is one of the saddest things in human experience that we drift into error, that we are beguiled into sin. The adversary of souls does not usually appear to us in his proper shape, but rather disguised as an angel of light. Eternal vigilance is the price, not only of our civil liberties, but of our freedom from the bondage of error.

My purpose this morning is to show how the religion of Christ affords certain practical safeguards against this greatest of all dangers in life, the danger of self deception. But let us

first consider the magnitude of this danger; is it a fact that men usually fall into sin and error without knowing it?

Look first at the intellectual side of the question. The human mind is so constituted that it cannot believe what it knows to be untrue. A false creed is never a false creed to the one who holds it. Every mature person has for his mental furniture a vast equipment of opinions and beliefs, but they are all supposed to rest on good and suffcient evidence. We push our inquiries into every region where thought can travel, and to every question that may be proposed we want an answer. Our data for forming an opinion are often inadequate, our logic is often faulty, and consequently we accept of much that is false, but always with the belief that it is true. And so it comes to pass that we have our different schools of philosophy, our different creeds in religion, our different parties in politics. But he has read history to little purpose, who is not willing to accord to each school and sect and party the claim of sincerity. Men are misled by bigotry, blinded by passion, deluded by sophistry; but no man consciously believes a lie.

When we turn to consider the ethical side of our proposition, we find that in most cases the same rule holds good. It is indeed true that a man may be so depraved as to choose to do a sinful act when fully aware of its sinfulness. Spurred on by selfish ambition, impelled by unholy desire, men sometimes sin deliberately against the clear light of conscience. But far more frequently men do wrong, only after they have convinced themselves that the proposed act is not wrong. Conscience speaks in such a still small voice, that it is lost amid the din and clamour of our worldly passions. The will may become so habituated to certain courses of doubtful conduct, that the protest of conscience is completely smothered. A wicked person is sometimes imagined to be one who deliberately prefers to do wrong instead of right, who might say, as Milton represents the fallen angel as saying:

> "To do aught good never will be our task,
> But ever to do ill our sole delight."

Such may be a proper conception of a fiend, but not of a human being such as we find in real life. A wicked person will usually express great respect for the ten commandments; he will claim to be able to justify his conduct from the standpoint of what he is pleased to call an enlightened morality; in short he is actually doing what is right in his own eyes.

It was from a keen insight into human nature that the ancient Stoics held that all the wicked are insane. When the moral nature becomes deranged, the intellectual nature is deranged also. For the mind is ever busy in finding excuses for our conduct. By slow degrees one falls into habits of evil, and his code of morals insensibly changes with his habits, until finally the whole horizon of the world of right and duty becomes inverted. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

When we turn to history, we find that some of the most wicked deeds that darken its pages have been commited in the name of righteousness, not in a mere pretense of righteousness, but in all sincerity. Did not

Peter say, even of those who wickedly crucified the Prince of Life: "Brethren I wot that in ignorance ye did it, as did also your rulers"? Caiaphas, the high priest, could say (and I presume honestly) that it was expedient for the nation that Jesus should die. Paul, who assumed the responsibility for the death of Stephen, who laid waste the church, breathing threatenings and slaughters against the disciples of the Lord, claimed that in it all he verily thought within himself that he *ought* to do many things contrary to the name of Jesus of Nazareth. And so it has been from that day to this. The martyrs of religion and of civil liberty have fallen, not as the victims of conscious malice and intentional cruelty, but as the victims of misguided zeal, of perverted notions of what was for the best interests of church or of state. "Bloody Mary" is regarded as the most execrable of English sovereigns; but there is no reason to suppose that she ever felt any qualms of conscience over the fires of Smithfield, in which Latimer and Cranmer burned and hundreds of others. She doubtless justified her inhuman cruelty as prompted by a holy desire to exterminate heresy and to increase the stability of her throne.

But let us turn from these notable instances of self-delusion, and inquire for a moment how it is today with ordinary men in every-day life. Is it not true that most men in their own eyes are doing that which is right? *We* may see serious defects and shortcomings in a fellowman; but he regards his own conduct with complacency. Our fellowmen see plainly wherein we have done amiss; but how ready we are to resent their censure, to protest that we are misunderstood, to insist that when viewed from the proper standpoint our action was right. We may confess to mistakes of judgment, to an undue excitement of feeling, to failures arising from ignorance, or forgetfulness, or pressure of work: but how rarely do we admit frankly even to ourselves that we have been guilty of a definite sin. Morning and evening we may join in the general confession that "we have left undone those things that we ought to have done; and we have done those things which we ought not to have have done; and there is no health in us." But if we should stop and attempt to draw up a bill of specifications, which would give point and significance to the confession, our lips might falter, or murmur only excuses. The very word 'sin' with its incisive force, is, if I mistake not, passing out of the speech of every day life; as though it belonged to the vocabulary of theological speculation, and designated only the ghost of the religious imagination.

It must not be supposed that our failure to recognize our duty relieves us from responsibility. We may be ignoant of what is right, we may have adopted incorrect principles of conduct. we may be the victims of passion or self-delusion; but wrong is wrong in spite of our errors, and will work out its harmful consequences. General good intentions, the sincerity of our convictions, may mitigate the heinousness of the offence, but it rarely exculpates us altogether. The servant that *did not his Lord's will*, (whether he knew it or knew it not) shall be beaten with stripes; the wilful transgressor with many, the ignorant with few, but

no transgressor shall wholly escape. For we may, if we will, become wise in matters relating to the practical conduct of life. If we pass along in carelessness, if we indulge in errors, we shall make mistakes, culpable mistakes. harmful mistakes, for which we shall be held guilty, and shall bear our iniquity.

Science teaches us that there is fixed in the eternal nature of things a retribution for all violation of law. In the realm of material things, if we act upon mistaken beliefs, the penalty follows, no matter how honest our mistake. If I pick up a piece of hot iron with my bare fingers, it will burn, though I had the best of reasons for thinking it cold. So it is in the realm of spiritual things. If, for instance, I sincerely believe there is no future life and that it is the part of wisdom to get what pleasure I can out of this life; I shall, if I act on such a belief, none the less suffer the degrading consequences of sensuality and selfishness.

We can hardly overestimate, then, the importance of correct views of life and duty; and at the same time it is no easy matter to determine what is true and right. As we journey along carelessly we get on the wrong road before we are aware of it. Ignorant and pretentious guides lead us astray. Enjoyment in the course we are pursuing makes us loath to question its correctness. We saunter along in life, doing that which is right in our own eyes, but often failing to make the highest attainments both for this world and for that which is to come. How may we avoid these dangers.

I believe that in the gospel of Jesus Christ are to be found the strongest safeguards against the errors of thought and action, into which, as we have seen, men are so apt to stumble. He who has learned thoroughly what the Great Teacher has taught, is the man who will have the clearest apprehension of practical truth. He who is imbued with His spirit, who is striving to shape his life after the lofty ideals that He presents, will be least subject to the manifold dangers of self-delusion. How does the religion of Christ accomplish this?

I answer first, by the spirit of *reverence* which it begets,—reverence before the eternal laws that govern God's universe,—reverence before the mysteries of that spiritual life, in which man in this world is but an infant,—reverence before Him who is God over all. If we would attain to clear views of truth, we must lift up our eyes to see how much there is beyond us and above us. In order to escape from the prejudices of immature years, to rid ourselves of the errors, the foolish traditions, the dangerous half-truths, which injure our growth in character, we must come to recognize the crudeness of our present knowledge. Christianity fosters this spirit of docility. It bids us enter the Kingdom of God as little children, sitting reverently at the feet of the Great Teacher, looking up with eager wistful eyes to learn more of the mysteries of life, of which we at present know so little. We shall be saved from falling into the thousand pitfalls of error that lie along the pathway of life only when we walk with cautious feet. Pride of opinion rivets upon us the fetters of mistaken beliefs. If we are determined to do what is right in our own eyes, we shall inevitably do wrong. Only when we recog-

nize in all humility the imperfection of our knowledge and the fallibility of our judgment, can we make substantial progress in our search after truth.

There are certain solemn questions which arise at times in every human life—questions relating to duty, questions concerning Christian doctrine—which can be properly considered and answered only in a reverential spirit. As of old to Moses, the command comes also to us at such a time: Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Only in such a devout frame of mind, are the powers of reason clarified, the voice of conscience made certain, and the soul fitted for the highest revelations of truth.

But the religion of Christ leads us to form correct views of life and duty, by begetting in us a spirit of *seriousness*. It brings us, as nothing else does, face to face with the sober facts of existence. Very much of our failure to see what is proper and right in the conduct of life arises from the jocose spirit in which we look at matters. Nothing interferes more with the candid consideration of a question than a disposition to dwell upon its ludicrous aspects. Often a clear conviction of duty or the formation of an earnest purpose, is prevented by the sudden appearance on the scene of some dancing harlequin. The present generation may be no worse in this respect than those of the past; but, if I mistake not, there is a growing tendency to discuss the affairs of life in a trifling manner. The first demand we make upon the author of a book or a lecturer is that he shall be entertaining. In social intercourse we prefer that conversation that is spicy and amusing to that which is serious. "Life is real, life is earnest, and the grave is not its goal", are the stirring words with which Longfellow would arouse us to solemn thought; and we mockingly sing his words in a merry tune and to an hilarious refrain.

I am no advocate of a long-faced philosophy. I fully believe that "a merry heart doeth good like a medicine." There is, as Solomon tells us, a time to laugh; but there is also a time to refrain from laughing. We can be serious without being melancholy; and on the other hand we can be cheerful without being frivolous. Humour and ridicule have their proper uses, but no weapons can be more easily turned so as to obscure the truth, and lead us into acts of injustice If a man wishes to understand his proper relations to God and to his fellowmen and to find out what lines of action are most noble and helpful, he cannot take the keynote of life from the comic opera. We cannot drift along in the careless enjoyment of the present, without being dull in our apprehension of the highest moral truth. We must think soberly, if we are to think correctly; we must live seriously, if we are to live wisely.

But the religion of Christ ensures us against mistakes in the practical conduct of life, by begetting in us a spirit of *self-sacrifice*. It quickens our sympathies for our fellowmen. It teaches us to live and work, not so much to help along our own interests, as to help along others. Selfishness is set forth in the gospel as fatal to the highest manhood. "He that loveth his life shall lose it." Only by self-renouncement can man attain to the highest well-being. Whosoever will

come after me, says Christ, let him deny himself, and take up his cross and follow me. For its proper development He teaches that the soul must die to itself, like the kernel of wheat which falls into the ground and dies, but re-lives in the growing plant that bringeth forth much fruit. Instead of being bound up in his own narrow compass, a man's energies should go forth in the varied interests of mankind. All the concerns of humanity should be his own. In all the reforms and giant enterprises of the race his own heart should throb with a kindly interest. No tears are shed, no joys are felt, no hopes expand the breast of man, but he should share in them all with kindred sympathy.

Now the great majority of our wrong judgments in life are caused by an undue regard for our own interest or pleasure. The source of our errors is often in the heart instead of in the head. Our false beliefs are often willful beliefs. We do not want them otherwise; it is not for our interest to have them disturbed. Often when we come to the examination of a moral question, it is not in the spirit of candor; but we play the part of special pleader to our own reason, and seek for arguments to bolster up our cherished belief. Instead of considering the problems of life and duty in the clear white light of reason and conscience, in which alone they appear in their proper hues, we too often study them in the colored lights that shine from the desires and passions of the human heart.

In love to God and love to man is found the mainspring, not only of all right acting, but also of all right thinking. Our conduct has as much to do in shaping our beliefs, as our beliefs have in shaping our conduct. The great safe-guard against error and self delusion is the sincere purpose of the soul to live for the glory of God and to labor for the welfare of man.

There is one other provision in the religion of Christ to guard us against mistakes in the practical conduct of life: the promise of *divine guidance* when we ask for it. I have tried to point out how Christianity cures us of our conceit by inspiring us with reverence, how it corrects our frivolty by awakening us to seriousness, how it removes our selfish prejudices by filling the heart with love for others. In these methods it works in accordance with the natural laws of the soul. But better than all this, the Christian life brings us into closer relations with the Father of spirits, so that by his gracious supernatural influence the mind is enabled to apprehend the truth with greater clearness and to see plainly the pathway of duty. It is no figment of the imagination that man may come into personal touch with God. Unless all religion is a lie, there is a voice from above nature that may be heard in the soul; there is an influence from a divine source that may enter into the heart of man, strengthening all affections, giving courage for every good work, quickening the understanding, helping it to form correct beliefs, showing a man what is right, not in his own eyes, but in the sight of God. Not to believe in this divine power working in the mind of men, is practical atheism. We recognize the work of a personal God in the unfathomable beauty and order that appears in the material world, we recognize his guiding hand in the

history of the race; and will he not then make his influence felt in the individual soul, that turns to him for light and guidance? Herein lies our highest source of wisdom, to walk softly before God, to seek for that gracious inspiration that he has promised to those who ask for it, to take hold of that strong loving hand that is held out to us from the unseen world to guide us safely through all the dangers and delusions of our earthly life.

Members of the graduating Class:— Your interests are uppermost in our thoughts on this the last Sunday of your College life. You are about to go forth into the broad world to think and decide for yourselves with a fuller freedom than you have ever exercised before. Life is before you with its possibilities of happiness and of high achievement; and also with its possibilities of mistake and failure.

It is the most earnest prayer of your teachers that the coming years may bring you all that is most to be desired, health and honor, influence and power for good among men. We believe that under the influence of a gracious Providence, life may be preeminently successful for each one of you, if you but exercise the needed wisdom and self control. It is easy to make missteps, if in our pride of opinion we trust to our own strength. It is easy to fail in the search for truth, and to wander long in the mazes of error without knowing it, if we are wise only in our conceit.

May yours be that calm and reverential temper of mind that apprehends clearly the pathway of duty. May no narrow selfish ambitions obscure your vision of those aims that are highest and best; but pure in purpose and free from the storms of passion, may your souls, like our mountain lakes, reflect in their quiet depths the peaceful stars of heaven. In all the joy and sorrow of the coming years may you be guided by him who came into the world to be "the way, the truth, and the life." Ponder well his teachings, and the world will have for you a deeper significance. Follow him in a noble self-sacrifice to help along ignorant and suffering men, and the prejudices that befog the reason will clear away. Live in communion with God, and the Spirit of truth will guide you into all truth.

CHRISTIAN ASSOCIATONS.

The annual address given to the Christian Associations of the College was by the Rev. J. W. Bixler, D. D., of New London, Conn. He took for his theme "The Well-Balanced Man." He used as an illustration the building of the cantilever bridge across Niagara, showing how they began at each pier and gradually built out towards each other until the two ends met and were joined together. He pointed out the principle that for each pound of weight on the main span there must be a counteracting force of anchorage on the opposite side. His theme was well chosen, and finely treated, finishing with the injunction that each man must prove himself "well-balanced" when it comes to the affairs of life.

CLASS DAY.

On account of the heavy rain, the Class Day exercises were postponed from Monday morning to Tuesday afternoon. The programme was as follows:—

PLANTING OF THE IVY,
SENIOR CLASS.
ADDRESS BY THE PRESIDENT,
SAMUEL LEE ABBOTT.
IVY ESSAY,
BESSIE MABEL BUMP.
WILL AND PRESENTATION,
CHARLES BEANE WELD.
CLASS ORATION,
SANFORD HENRY LANE.
CLASS HISTORY,
HARRIS HAZELTON HOLT.
CLASS POEM,
ISABELLA MATHER BLAKE.
CLASS PROPHECY,
FANNIE LORD MILLIKEN.

The weather was fine for the Class Day exercises and a large crowd of visitors were present. After planting the ivy at the north end of Starr Hall, the class took their seats on the platform and carried out their programme.

After the exercises were over the class smoked the pipe of peace to bind the members in closer fellowship and keep aglow the everlasting memories of college days.

The class and visitors then retired to the athletic field to watch the ball game between the Alumni and 'Varsity.

The 'Varsity won by the score of 5 to 4.

Immediately following the class day exercises came the Faculty tea, given in the library by the wives of the faculty. This was a very pleasant social affair and was largely attended by the alumni and friends.

CLASS POEM OF 1905.

The world was once a mighty battle-plain,
And he who drove the forces to the field
Was Hunger, hollow-eyed and gaunt and grim,
Hunger, the haggard king of all the earth,
His lords—who best could serve him; at that time
The mammoth forests' dim, mysterious depths
Concealed lithe forms that lurked among the trees,
Silent as shadows, dim as shadows, too,
With eyes intent; a sudden stir, a spring,
A long, wild scream wherewith the dying prey
Broke the stern silence of a life-time—this
Was life in those days.
Later man emerged.

And Hunger, king of men, his garment changed
And ruled as Hate, wild Hunger's other name.
He sat enthroned upon a lofty hill,
Apart, yet watching greedily the strife
Upon the plains below; the skies were black
With smoke; the streams ran red; the sun
Obscured, a fiery ball; the flaming air
Vibrant with cries of terror and command,
With clash of arms—the battle's rattling roar—
And over all, the hovering vulture's scream.
Man grappled man—the stern grasp loosed by Death,
Who on his pale horse rode a restless round,
Gathering the pallid bodies of the slain
To cast them, bleeding, at the feet of Hate,
Unsatisfied, but gloating. Even night
Saw scanty respite; through the swift, dark hours
When, wearied with the strife, men sank to sleep,
Suspicion, Hate's own handmaid never slept.
A snapping branch—a chance cry in the dark—
Swift to their feet a thousand warriors sprang,
Swift from their scabbards leaped a thousand swords.

Down the long vistas of the ages, we
Watching afar the fight, see bulky forms,
Striding there—shadowy and gigantic shapes
As vague as vast, but with a life instinct
Bent on destroying lives—a savage race
At whose dread deeds we shudder; by the light
Of their eternal camp-fires, half-discerned,
Unpitied heaps of writhing victims; then
We shuddering, turn away to our own lives
Of placid industry, benevolent calm,
Rejoicing to be born in such an age
Where men pursue the noble arts of peace,
And war has well nigh ceased its wanton waste
Of life and force which scarely can be spared.

Placid! Benevolent! God save the mark!
Hunger still drives the sons of men—albeit
Hunger for other things—chiefly for power,
The power that money brings or rank or fame,
Or office in the State—still power's the cry.
All, save the multitude, who do not count,

Who spend, each man his lifetime, in a strife
For bare subsistence—all save these seek
power
And those who count, for their own ends can
wield
The multitudes who look to them for bread.
Furious the conflict—fiercer than of yore;
The dismal battle-field lacks not its dead.
Gay hopes that bite the dust; ambitions high,
Purpose, intentions, resolutions, faith
Trodden to pieces; consciences besmeared
And cast away as useless luggage; souls
Rotting upon the ground; still the white wings
Of dead ideals that flit and lure no more;
Wrecked lives that stain the streams; and
from the field
There blows a searching wind that penetrates
The inmost chambers of the soul, and chills
The frail and shivering habitant, who tends
The feeble fire that flickers on the shrine;
Yet this same chilling air but fans the flame.
So, like a fragile plant in some swift stream
That in the current sways and almost breaks,
And scarce can find a hold, yet cherishes
A sturdier inward life because it grows
By the swift water's edge—so in the rush,
The strong, tempestuous tide of human life,
The wavering mind sways back and forth,
and doubts

Now this, now that, a foothold scarce can
seize,
Yet the swift current brings the food and air
On which the spirit thrives, and faith grows
strong
Even as knowledge weakens on the brink
Of the strong tide of mystery. Be it so.

Even as the Otter, still and swift, that slideth
Under her arches gray,
So life within these pleasant channels glideth
Silent and swift away.

Our Alma Mater here hath fondly cherished
Until we stronger grew;
Of all without, who fought and bled and
perished
We dimly knew.

As in these gray and ivied halls we lingered
In peace too sweet to last,
The sights we saw, the very books we fingered
Spoke of the past

Rather than of the present; for the future
Formed we fond visions; here
Cemented friendships firm in joint and suture;
Classmates, the time draws near

For us to leave these halls; the present
presses
Crowding the past away,
The Future too; twilight of dawn progresses
Fast into common day.

Hark! the reveille sounds across the dawn.
The bugle calls! The bugle calls!
The sunlight strikes the hill and and lawn,
Time to be up and put our armor on.

And as we scatter to the fray,
Each to his regiment, we pray
That he who falls
May meet an honorable death
And with his latest breath
Full sternly say,
"Hail to the twilight of my life!
What cometh after earthly strife?"
And fling a thought
Of blessing to the college where he wrought
His armor—and pass on.

ISABELLA M. BLAKE.

ALUMNI DAY.

The preliminary meeting of the Associated Alumni was held in the college chapel at 10 o'clock, a. m., Tuesday. Dr. Lucretius H. Ross, '90, of Bennington, Vt., the President, occupied the chair. Prof. E. C. Bryant, the Secretary, read the minutes of the last annual meeting. On motion the President appointed T. H. Noonan, '91, Rev. J. M. Thomas, '90, and Dr. C. E. Prentiss, '64, a nominating committee to report a list of officers to be voted for at the annual meeting, Wednesday morning. The meeting then adjourned to the Congregational church, where the public exercises were held at 11 o'clock.

The meeting was called to order by President Ross, and after a short prayer by the Rev. John M. Thomas, class of 1890, of East Orange, N. J., the Rev. Charles E. Hesselgrave of the class of

'93, was introduced as orator of the occasion. Mr. Hessalgrave took as his topic, "The Need and Equipment of Leadership." In his opening remarks he referred to an address on Martin Luther as a reformer, stating that one of Luther's ability and earnestness to institute a reform would today equally accomplish the reform of 400 years ago. But only after long intervals crowded by stress of circumstances and fired by the zeal of leaders, do men break with the past and enter new and untried fields. Matters of government, national, state and municipal are at this time in evidence to the great mass of men, more than any other phase of our many-sided existence. The functions of educational institutions may for convenience be divided into two classes, those which concern the treasuring and transmission of the stores of knowledge created in the past, and those which concern the development of the men who are to use this wisdom.

In closing he said: "Great men have always arisen to lead the vanguard of the race; great men are living now. In the days to come when the need is sore and the spirit sinks and the tide of battle ebbs and flows, we shall again behold them, like angels appear radiant with ardor divine."

Following the address a poem was delivered by James A. Lobban of the class of 1898, which we give in full.

On nomination of Mr. Hesselgrave Mr. Harrover was elected an honorary member of the association.

The Alpha Chi rooms were open Monday night to the members of the Senior Class and all their friends.

THE ALUMNI POEM.

We turn from ponderous tomes of statute law
And juries' all uncertain ways,
From pedagogic routine's drudgeries and joys,
From clink of shekels in the busy marts,
From higher criticism's depths profound,
To steep our souls to-day in joys of home-
return.
Touch thou the chords of memory,
Wise-eyed Mnemosyne, Mother of Music;
Attune for us a song of love
For the dear gray Mother in the hills.

New shrines of wisdom rear their marble walls
For later youth, but yet our foot-steps turn
To where the ivy casts its gracious mantle
Full upon the rough gray stones. Again
We climb old Starr Hall's foot-worn stairs,
And knock with boisterous glee at ancient
doors
Heel-battered, telling tales of rash impatience.
Painter's varnished loveliness belies
Its antique years. The kindly hand of change
Has spared the chapel, where of old we sat
And pored o'er furtive lessons, or endured
With restless sympathy the week-end flow
Of labored eloquence; a wretched task
When Dunmore called or Belden's floods were
due.
Plebeian commerce has at last usurped
Those subterranean depths where reigned
supreme
The kingly sciences, at whose command
All Nature's hidden forces stand revealed.
The glare of modern circumstance now claims
The museum's cloistered treasures, ne'er pro-
faned
By vulgar gaze, mysterious scientific realm
Where few had wandered save adventurous
youths
Bound on nocturnal missions quite unlawful.

The multitudinous tide of memory sweeps
Upon us, bearing from the distant seas
Of bye-gone days rich freight of happy
thought:
The reeling joy of the staid old chapel bell,
When in the gridiron's checkered strife,
Our padded heroes won their victories;
Track athletics' intermittent spurts,
Olympiads most uncertain; coaching cries
In times momentous on the diamond,
Vocabularies modern, graphic, and complete;

Excursions geologic, when the class,
With wanton disregard of anticlines,
Would dip behind a hill and strike for town;
The Undergraduate, that problem of finance
Insoluble; naught but the gold-cure could
restore
Its dormant circulation; all the shocks
From college politics' invisible wires;
The hundred pranks that keep the spirits fresh.

Not all of memory's subtle magic arts
Can bring from misty regions of the mind
That store of varied wisdom, ample at times
To set us clear upon the domesday books
Preserved with care inquisitorial.
And yet in that remote subconsciousness
Whence faltering recitations oft were drawn
Re-echoes still with beauty unimpaired
The massive music of the Roman tongue,
The common voice of pagan and of saint:
And still in noble English prose and verse
The deeps of great souls call unto the deeps
Of our own souls in words divinely strong.

Across the memory of those happy days
There falls a shadow; one who made us rich
With golden-hearted friendship's generous
store
No longer greets us. Scholar, teacher, friend,
He bowed his years in sacrament of service:
In all simplicity his presence taught
The deeper wisdom of a gracious life.

Gray Mother of men, rich in pride of years,
Thy sons bring back to thee a growing love.
Thy task the world-old search for truth: not
thine
The reckless cry for change, the eagerness
For all things new, nor thine the fettered
spirit
Chained to old traditions. Old and new
Alike shall yield to thee the precious boon
Of all compelling truth.
Thy gifts maternal to thy waiting sons
Not erudition's massive store, but minds
Alert, strong courage for the daily task,
A sympathy that does not set its price,
Scorn for soul-shrivelling wrong, a righteous-
ness
That clings to honor in the market-place,
Where honor oft is flung into the scales.
So be it in the age-long, endless strife
Of right and wrong we stand with instinct sure
For right, and win to the happy close of day
With thine approval, lay thy gentle hands
Upon us, with thy benedicite.

JAMES A. LOBBAN, '98.

PRIZE SPEAKING.

PARKER CONTEST.

MUSIC.

1. A Picture of the War, *Ingersol*
EUGENE JOSEPH BERRY.
2. The Doom of Claudius and Cynthia, *Thompson*
BENJAMIN EDWARD FARR.
3. The Black Regiment, *Dickinson*
JAMES LEIGH RICHMOND.
4. Mary's Night Ride, *Cable*
LYMAN BURT TOBIN.

MUSIC.

MERRILL CONTEST.

1. Massachusetts and South Carolina, *Webster*
RALPH DODGE CARSON.
2. The Puritan Principle, *Curtis*
JOSEPH PATRICK MC CORMACK.
3. The Race Problem, *Grady*
BERNARD JOSEPH MULCAHY.
4. Burns, *Curtis*
JAMES MONTROSE DUNCAN OLMSTED.

MUSIC.

5. The Death of Lincoln, *Beecher*
CARL LISLE PERCY.
6. The Character of Washington, *Daniel*
WILLIAM JOHN SHANAHAN.
7. A Red Niagara, *Morris*
JOHN ANDREW VIELE.
8. Forefather's Day, *Prentiss*
CHESTER MONROE WALCH.

MUSIC.

Prize speaking was exceptionally fine this year, and although it rained hard during the evening, nevertheless the church was crowded.

The prizes were awarded as follows:—

PARKER CONTEST

First—J. Leigh Richmond.
Second—Lyman B. Tobin.

MERRILL CONTEST.

First—William J. Shanahan.
Second—Bernard J. Mulcahy.
Third—James M. D. Olmsted.
Fourth—John A. Viele.

After the Prize Speaking the Fraternities held their annual reunions in their respective halls.

COMMENCEMENT DAY.

Wednesday morning dawned with clear sky for the day's exercises. Shortly after nine o'clock the annual meeting of the Associated Alumni took place in the college chapel with Henry M. Goddard '90, presiding and Prof. E. C. Bryant, '91, as secretary. The nominating committee elected Tuesday morning brought in their report which was accepted, and the following officers were elected for the ensuing year: President, Dr. Edward M. Parker, '81; 1st vice president, Dr. George F. B. Willard, '76; 2d vice president, Willis M. Ross, '86: 3d vice president, Adelbert A. Lavery, '90; orator, Prof. Albert D. Mead, Ph. D., '90; alternate, James Moore, '96; poet, Rev. Vernon C. Harrington, '91; alternate, Rev. J. E. Mead, '90; secretary, Prof. E. C. Bryant, '91; cor. secretary, Dr. Charles E. Prentiss, '64. Central committee, Prof. Walter E. Howard, '71, Prof. Charles B. Wright, Prof. Thomas E. Boyce, 76; necrological committee, Dr. C. E. Prentiss, '64, Prof. T. E. Boyce, 76, Dr. Stanton S. Eddy, '94.

The corresponding secretary and the necrological committee made their reports and the committee was authorized to proceed with the publication of the necrology for the years 1889 to 1905.

Hon. Frank L. Fish of Vergennes was elected an honorary alumnus. Plans for an election of an additional member of the board of trustees was discussed and other routine work done.

The Commencement Day Exercises began when the Faculty, Alumni, and Undergraduates formed in procession on the campus and marched to the Congregational Church. The following is the program of the exercises:—

PRAYER.

OVERTURE— Woodland. *Luders*

Salutatory Addresses.

ISABELLA MATHER BLAKE.

Economic Oration, Economic Freedom

CHARLES GARDNER BARNUM.

Oration, The Grand Army of the Republic as Exemplars of Patriotism

DAVID CHARLES CALDWELL.

Oration, Burns as a Social Reformer

JAMES FORREST TAYLOR.

MUSIC.

Literary Essay, Is Poetry Losing Its Supremacy?

ALICE JEANNETTE POTTER.

Oration, Limitations

ROY MARION PICKARD.

Historical Essay, Leonardo da Vinci: An Epitome of His Age

BERTHA CHANDLER DUNCAN.

MUSIC.

Sociological Oration, The Reward of Labor

HARRIS HAZELTON HOLT.

Oration, The Immigration Problem: Will It Solve Itself?

SAMUEL LEE ABBOTT.

Philosophical Essay, Beauty

LENA MAY GOODWIN.

Oration, The Spirit of Victory

ARCHIBALD DARIUS WETHERELL.

MUSIC— College Days, *Clark*

Oration, with Valedictory Addresses, The Fading of Ideals

JESSE CARLYLE FRENCH.

CONFERRING OF DEGREES.

Special honors were awarded as follows:

Highest honors in Latin and highest honors in English were awarded to Isabella Mather Blake.

Highest honors in Latin were awarded to Lena May Goodwin.

Highest honors in English were awarded to Jesse Carlyle French.

Honors in History were awarded to Bertha Chandler Duncan.

Highest honors in Jurisprudence were awarded to Archibald Darius Wetherell.

Highest honors in Chemistry were awarded to Charles Gardner Barnum, David Charles Caldwell, James Forrest Taylor and Frances Warner.

At the Corporation dinner held at The Addison at 2 o'clock p. m. President Brainerd presided. Grace was said by Rev. George Hamilton Bailey of the class of 1864. The spacious dining room was crowded to its full capacity, one hundred and eight of the faculty, trustees, alumni and other friends of the college, being seated at the tables. After enjoying the good fare provided by Landlord Higgins, President Brainerd commented on the growth of the college and the increase of the number of alumni in attendance and introduced as the first speaker Rev. George N. Boardman, D. D., '47. Dr. Boardman spoke of the many changes which had occurred in the college and village since his student days. The next speaker introduced was Prof. Brainerd Kellogg, LL. D., '58, Dean of the Brooklyn Polytechnic institute. He commented on the sound financial condition of the college and made known the intention of the Trustees to refit and improve Starr Hall. He also stated that the college had purchased a lot of some two acres fronting the new D. K. E. chapter house, the former residence of the late Professor Eaton, as a site for the Women's college. Prof. Loren H. Batchelder, '74, was the next called upon and gave some college reminiscences. In common with Professor Kellogg he spoke in eulogistic terms of former Gov. John W. Stewart and his devotion to the college, and also of Professor Seely as an instructor beloved by all his pupils. Rev. Charles E. Hesselgrave, '93, was introduced and spoke in a humorous vein of the addresses and remarks at college banquets. Mr. James A. Lobban, '98, in a few incisive words impressed upon all the fact that one who goes out from Middlebury college is equipped and ready for a good life work. Professor John Barlow, '96, called attention to the invasion of modern college life by athletics and the modifications made in college curriculums to meet the requirements of the professional schools. The last speaker called upon was Mr. Harris H. Holt of the graduating class, who represents the State of Vermont as Rhodes Scholar in Oxford University England. He spoke in feeling terms of the mental equipment he has received from Middlebury college which had enabled him to attain this high honor.

The concert began promptly at eight o'clock. Considering the small number of alumni present in town, the audience was a large one. Immediately following the concert came the President's annual reception at the pleasant home of President Ezra Brainerd on Seminary street. Dainty refreshments were served. The Commencement

ball was at the Opera house. The floor was well filled with dancers while the balcony contained a large audience.

FRATERNITY RIDES.

The usual custom of spending the last Saturday before Commencement as a day for Fraternity Rides was continued this year.

CHI PSI.

Alpha Mu of Chi Psi went to Lake Dunmore. The party left Middlebury about eight o'clock in the morning and drove to the Lake. The morning was spent in tramping over the mountains. They returned to the Lake Dunmore House for dinner, after which they visited the Cascades, returning to the hotel for supper.

After supper a dance was held in the hotel parlors until ten o'clock, at which time the party started for home, reaching Middlebury about midnight.

The day was all that could have been desired and everybody enjoyed the ride, the last one for many to the old Lake.

DELTA KAPPA EPSILON.

Alpha Alpha of Delta Kappa Epsilon left Middlebury in teams and drove to Vergennes. They left Vergennes about 10.30 a. m. on the launch Alexander for Westport, where they had dinner. After dinner they indulged in dancing until 4.00 p. m., when they again took the launch for a cruise around the lake. Lunch was served on the boat and they remained on the boat until 10 p. m., when they returned to Vergennes and drove home, reaching Middlebury about 1 a. m.

It was an ideal day for cruising the lake and all returned well pleased with the day's trip.

DELTA UPSILON.

The Middlebury Chapter of Delta Upsilon left Middlebury at 5 a. m. for Vergennes, where they boarded the launch Victor for Westport. After a short wait they went to Ticonderoga on the Lake steamer Vermont, having dinner on the boat. They returned to Westport on the Vermont, where they had supper. After dancing they again boarded the launch Victor and started for Vergennes, arriving there about 11.30 p. m. They left Vergennes in teams a little after midnight, reaching Middlebury a couple of hours later. All report a jolly good time.

CHI PSI FRATERNITY.

Alpha Mu of Chi Psi held a very pleasant "At Home" Friday, June 23, at the residence of Mr. and Mrs. E. P. Cushman, on Court street.

The house was tastily decorated with large bunches of white and red peonies, while the chandeliers were festooned with purple and gold ribbon.

The decorations of the serving-room were purple and gold streamers woven in the chandelier, while the drooping ends were lost in a large vase of yellow day-lilies. At each end of the table was a punch bowl wreathed with golden yellow roses. Mrs. E. P. Cushman and Mrs. F. A. Farnsworth acted as patronesses, and Misses Irene E. Henry, Bessie B. Freeto, Annie E. Metcalf, Inez M. Stevens, and Kathleen A. Adams served.

It was a most enjoyable occasion for all who attended, and during the afternoon over three hundred people were served.

Prof. C. B. Wright delivered the commencement address at Buchtel

College, Akron, Ohio, on June 21, the occasion being the twenty-fifth anniversary of his graduation from the college; the theme of the address was "Criticism and Poetry." The institution conferred upon the speaker the degree L. H. D. The meeting of this engagement necessitated Professor Wright's absence from the Commencement at Middlebury for the first time in the twenty years of his service here.

AT COMMENCEMENT.

The following named Alumni and non-graduates registered, or were in attendance at a part or all of the Commencement exercises:

1847.
George N. Boardman, Pittsford, Vt.

1853.
Edmund P. Stone, Rutland, Vt.

1854.
Thomas H. McLeod, Middlebury, Vt.

1857.
Edmund G. Hunt, Beldens, Vt.

1858.
Brainerd Kellogg, Brooklyn, N. Y.

1859.
Beebe T. Rice, Middlebury, Vt.
Milton L. Severance, Burlington, Vt.

1860.
Henry P. Higley, Castleton, Vt.

1861.
Chandler N. Thomas, Bristol, Vt.
Lyman W. Peet, Cornwall, Vt.
Erastus H. Phelps, Fair Haven, Vt.

1862.
David K. Simonds, Manchester, Vt.

1863.
Peter Caldwell, Louisville, Ky.

1864.
Ezra Brainerd, Middlebury, Vt.
Charles E. Prentiss, Middlebury, Vt.

1866.
Nathan R. Nichols, Sudbury, Vt.

1868.
Alfred E. Higley, Castleton, Vt.

1869.
Rufus C. Flagg, Berlin, N. H.

1870.
T. P. Dwight Matthews, Cornwall, Vt.

1871.
Walter E. Howard, Middlebury, Vt.

1873.
Clarence E. Blake, Springfield, Mass.

1874.
George M. Wright, New York, N. Y.
Loren H. Batchelder, St. Paul, Minn.

1876.
Edward H. Eastman, Bristol, Vt.
Thomas E. Boyce, Middlebury, Vt.
Julian W. Abernethy, Brooklyn, Vt.

1877.
Benjamin M. Weld, New Haven, Vt.
James M. Gifford, New York, N. Y.

1880.
Willis A. Guernsey, Saratoga Springs, N. Y.
Sidney B. Cady, Bloomfield, N. J.

1881.
Frank H. Warner, Cornwall, Vt.

1882.
Carroll B. Ross, West Rutland, Vt.

1886.
Marvin Dana, New York, N. Y.

1887.
John A. Fletcher, Middlebury, Vt.

1890.
John M. Thomas, East Orange, N. J.
Lucretius H. Ross, Bennington, Vt.
Henry M. Goddard, West Concord, N. H.
Harrietta E. Bolton, Boston, Mass.
Albert D. Mead, Providence, R. I.

1891.
Grace S. Thomas, East Orange, N. J.
Thomas H. Noonan, Buffalo, N. Y.
Ernest C. Bryant, Middlebury, Vt.
Mrs. E. C. Bryant, Middlebury, Vt.

1893.
Susie Wilder Hesselgrave, Chatham, N. J.
Charles E. Hesselgrave, Chatham, N. J.
James B. Donoway, Middlebury, Vt.

1894.
Stanton S. Eddy, Middlebury, Vt.
Ira H. LaFleur, Middlebury, Vt.
Harry E. Wells, Meadville, Pa.

1895.
Blanche A. Verder, Rutland, Vt.

Lockwood M. Seely, East Orange, N. J.
Hedley A. Vicker, Grangeville, Idaho.
Richard O. Wooster, Milwaukee, Wis.
Charles L. Leonard, Pittsfield, Mass.
John Barlow, Kingston, R. I.
Charles A. Adams, Adams, Mass.
Mrs. Bertha A. Adams, Adams, Mass.
William H. Eldridge, Proctor, Vt.

1896.

Carl M. Merrill, Glens Falls, N. Y.
Charles W. Prentiss, Seattle, Wash.
John P. Halnon, Proctorsville, Vt.

1897.

Flora C. Rockwood, East Middlebury, Vt.

1898.

Bessie C. Verder, Rutland, Vt.
Lucia E. Avery, Middlebury, Vt.
James A. Lobban, Webster, Mass.
Joseph A. Peck, New York, N. Y.
Herbert A. Hinman, Cornwall-on-Hudson, N. Y.
Hiram E. Sessions, East Middlebury, Vt.

1899.

Mary A. Anderson, Shoreham, Vt.
Sarah Scoles Lobban, Webster, Mass.
William B. Richmond, Rouses Point, N. Y.
Lucy Southwick Gordon, New York, N. Y.
Rufus Wainwright, Middlebury, Vt.

1900.

A. Bush Willmarth, Middlebury, Vt.
John E. Stetson, Hanover, Mass.
Samuel B. Botsford, Buffalo, N. Y.
Eveline L. Dean, Princeton, Mass.
Rena I. Bisbee, Milford, Mass.
Florence M. Andrews, Elba, N. Y.
Ola R. Houghton, Alburgh, N. Y.
Mrs. Olive B. Houghton, Alburgh, N. Y.
Guy B. Horton, Burlington, Vt.
Thomas A. Carlson, Shoreham, Vt.

1901

Rena E. Avery, Middlebury, Vt.
Marianne F. Landon, New Haveu, Vt.
Cecile Child Allen, Fair Haven, Vt.
L. Berniece Thomas, Barre, Vt.
Grace James Brown, Meadville, Pa.
Bert L. Stafford, Rutland, Vt.

1902.

Ruth S. Murdoch, Akron, Ohio.
Elizabeth Bowles, Ballston Spa, N. Y.
Orvis K Collins, Ferrisburg, Vt.
Frederick A. Hughes, Middlebury, Vt.
Bertha R. Collins, Ferrisburg, Vt.
Edith F. Barrett, Manchester, Vt.

1903.

Leila F. Dustin, Brushton, N. Y.
Lottie M. Hull, Shoreham, Vt.
Mary E. Munsey, Suncook, N. H.
Maude W. (Smith) Gooding, Rutland, Vt.

1904.

Harry F. Markolf, West Rutland, Vt.
Stanley F. Bond, Middlebury, Vt.
Philip E. Mellen, Middlebury, Vt.
Edwin W. Wilcox, New York, N. Y.
Jessie M. Prentiss, Waitsfield, Vt.
Josie M. Prentiss, Waitsfield, Vt.
Alice B. Brainerd, Middlebury, Vt.
Arthur W. Eddy, New Haven, Vt.
Maud M. Tucker, Bristol, Vt.
William E. Slocum, Jr., Weybridge, Vt.
Roy W. Jocelyn, St. Albans, Vt.

The Pi Beta Phi Sorority entertained the women of college and town at an afternoon tea held in their rooms, Monday, June 26. Mrs. Ezra Brainerd and Mrs. W. J. White served, and a large number of the college and townspeople enjoyed the afternoon.

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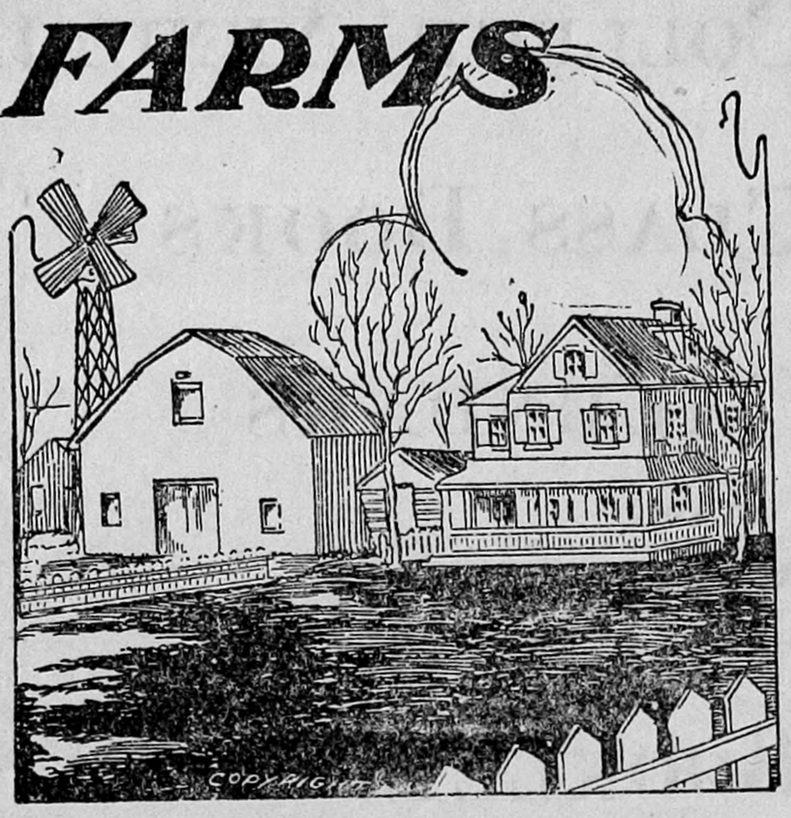

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[*Continued from inside of fr[illegible]er.*]

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The principal expenses for the year, except for clothing and text books, amount to about $225.

The income of various scholarships, a part of them under the control of individual proprietors and a part furnished by the State, is available to students of good scholarship and correct deportment. The income is applied toward the payment of term bills, including tuition. The liberal aid thus furnished reduces the college bills so materially that no student of energy need be deterred by financial considerations from entering the College. Requests for scholarships may be addressed to the President.

The Faculty, under the direction of the Corporation, give to the first third of each class, on the basis of scholarship, honorary appointments for Commencement. Those receiving these appointments are eligible for election to the Phi Beta Kappa Society, provided that they have attained an average rank for the entire course of eighty-five per cent.

The Women's College is under the control of the Board of Trustees of Middlebury College; it is designed for the present that the young women shall be offered the same courses as the young men, be taught by the same instructors and enjoy the same privileges of the Library and the Laboratories, and be entitled to the same degrees.

CALENDAR.

1905

January 10, Tuesday, 8.45 A. M.—Winter Term begins.
February 12, Sunday—Day of Prayer for Colleges.
February 22, Wednesday—College Banquet. Washington's Birthday.
March 24, Friday—Winter Term ends.

SPRING VACATION OF TEN DAYS.

April 4, Tuesday, 8.45 A. M.—Spring Term begins.
May 30, Tuesday—Memorial Day.
June 25, Sunday, 10.45 A. M.—Baccalaureate Sermon. 8.00 P. M.—Anniversary of the Christian Associations.
June 26, Monday—Class Day.
June 27, Tuesday, 10.00 A. M.—Preliminary Meeting of the Associated Alumni. 11.00 A. M.—Anniversary of the Associated Alumni. 3.00 P. M.—Meeting of the Phi Beta Kappa Society. 8.00 P. M.—Parker and Merrill Prize Speaking.
June 28, Wednesday, 8.30 A. M.—Adjourned Meeting of the Associated Alumni. 10.30 A. M.—Commencement Exercises. 2.00 P. M.—Commencement Dinner. 8.00 P. M.—President's Reception.

SUMMER VACATION OF TWELVE WEEKS.

September 21, Thursday, 8.45 A. M.—Fall Term begins.
December 22, Friday, 12.30 P. M.—Fall Term ends.

For Catalogues and further information, apply to the President,

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